

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ar-Rahman*[1].	ٱلرَّحْمَٰنُ ۝١
2. [*He*] taught The Qur'an[x].	عَلَّمَ ٱلْقُرْءَانَ ۝٢
3. [*He*] created the mankind.	خَلَقَ ٱلْإِنسَٰنَ ۝٣
4. [*He*] taught him the eloquence.	عَلَّمَهُ ٱلْبَيَانَ ۝٤
5. The sun[w] and the moon[x] (*are*) by *husban*[2] (*precise reckoning*).	ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ۝٥
6. And the quitch[3] and the trees[w] both kowtow.	وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ۝٦
7. And the Heaven[w] [*He*] raised it[w] and [*He*] put the balance[4].	وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝٧
8. That not you[z] overrun[5] in the balance.	أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ۝٨
9. And *a'qemo*[6] (*let-you*[z] *uphold/sustain*) the balance by the *qestte* (*absolute justice*) and let-not *tokhsero* (*you*[z] *cause loss-in/diminish*) the balance.	وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝٩
10. And the Earth[w] *wadh'aha*[7] ([He] *put/created/subdued it*[w]) for the creatures.	وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝١٠
11. In it[w] fruit[w8] and the date-palms[w] spathes' possessors.	فِيهَا فَٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ۝١١

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[1] *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (*S*17:110) says: "let-say [*you* [s]]: you[z] invoke Allah or you[z] invoke *Ar-Rahman*, whom indeed you[z] invoke then for Him (*are*) the names the *husna* (*the-most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*"="**الرحيم**" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy Doer*!" (See the *Lexicon* attached to this *Translation* for more!

[2] The word "**حسبان**" is very significant here, but for lack of a better word we say, in this context, *reckoning*! But "**حسبان**" is the plural of "**حساب**" = mathematics, but it is also the *infinitive* noun of the "**حساب**," which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym! In this case "**حسبان**" has one letter "**ن**" more! Also, since both "**حساب**" and "**حسبان**" are *infinitive* nouns, the "**حسبان**" would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*! Thus in this context, the "**حسبان**" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision!

[3] The word "**النجم**" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*!

[4] That is He established the justice by His Criteria through His messengers and writs!

[5] The word "*overrun*," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit!"

[6] The word "**أقيموا**" is rooted "**أقام**" =uphold! *Linguistically* "**أقَام**" means:

"**أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**"

So, "**أقيموا**" means you [f]: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

[7] The word "**وضع**" has several meanings, among them: created/subdued/humbled/pliant! In another *Ayah* Allah says: "*He Who made the Earth for you plaintly humbled*" (S67: 15)! See **اللسان**!

[8] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*! Hence *it* and *its qualifier adjective* are *feminized* by[w]!

12. And the grain, the husk and the *rayha'no*[9] (*provision-/sweet basil*) possessor.	وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ١٢
13. So by which *aala* (*all around sufficiencies/surpluses/good health and delights*) Lord (*of*) you both[10] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٣
14. [*He*] created the mankind from *ssalssa'len* (*sounding-dry-clay*) like *fakhkha're* (*baked-pottery*).	خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ١٤
15. And [*He*] created the Jann[11] of *ma'rejen*[12] (*intensely shining flame*) of a fire[w].	وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ١٥
16. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[13] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٦
17. Lord (*of*) *mashreqay'ne* (*twain sunrise's loci*) and Lord (*of*) the *maghrebay'ne* (*twain sunset's loci*).	رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ١٧
18. So by which *aala* (*all around sufficiencies, surpluses, good healthand delights*) Lord (*of*) you both[14] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٨
19. Admixed the twain seas *yal'ta'qeyan* ([*both*] *meet*).	مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ١٩
20. Between them both *barzakhon*[15] (*invisible-barrier*) not both transgress (*against each other*).	بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ٢٠
21. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[16] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢١
22. Emanate of them both the pearls and the corals.	يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ٢٢
23. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[17] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣
24. And for Him (*are*) the runners[w] displaying their sails[18] in the sea like the mountains[19].	وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ٢٤
25. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[20] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٥
26. Each who[p] [*he*] (*is*) on it[w] (*is*) a vanisher[21].	كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٦
27. And remains your[t] Lord's Face[22], Possessor (*of*) *Aljalal* (*The Majesty, and every praiseworthy trait*) and *Alekram* (*hospitality-giving and honor-bestowing*).	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ٢٧
28. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[23] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٨
29. Ask Him, who[p] (*are*) in the Heavens[w] and the Earth[w]; each day He (*is*) in affairs[24].	يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ٢٩

[9] The word "**الريحان**" has *two distinct* meanings: (1) *provision*, as in this *Ayah*! See **الراغب**; and (2) *sweet basil*!
[10] Ibid!
[11] The "*Jann*" is the *plural* of *Jinn*! Also *Jann* is the *father of Jinn*, as *Adam* is the *father of the humans*!
[12] The "**مارج**" may mean (1) *intensely shining flame*, or (2) an *amalgam of elements*, as *fire and its flame*! See **التاج**!
[13] Ibid!
[14] Ibid!
[15] The word "**برزخ**" is an "*invisible-barrier*!"
[16] Ibid!
[17] Ibid!
[18] The word "**المُنشآت**"= *ships that display their sails*, if they do *not* than they are *not* """**المُنشآت**"!" See **اللسان**!
[19] The word "**أعلام**" means "banners," "flags," but in this context "mountains" as the mountains on land those "runners," i.e. the ships are like "mountains" in the sea!
[20] Ibid!
[21] The word "vanisher" according to *Merriam Webster Dictionary*: goes out of existence!
[22] That is His Entity!
[23] Ibid!
[24] The word "**شأن**" is *plural*, according to Qur'an commentators!

30. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[25] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٠
31. We shall attend for you[b] O you[z] the *thaqala'ne*[26] (*twain encumbrancers, the mankind and the Jinn*).	سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ٣١
32. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[27] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٢
33. O, community (*of*): the Jinn and the humankind *en* (*if*) you[c] could to penetrate of the layers (*of*) the Heavens[w] and the Earth[w] then let-penetrate you[z]; not penetrate you[z] except by an authority[x].	يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ٣٣
34. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[28] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٤
35. (*To be*) sent on you both *sho'wadhon* (*smokeless-flame*) of a fire[w] and brass then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ٣٥
36. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[29] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٦
37. Then *edha* (*when/whereas*) split/halved-she[y] the Heaven[w] then it[w] was a flower like the *de'ha'ne*[30] (*purely red-countenance*).	فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ٣٧
38. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[31] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٨
39. So then-day not (*to be*) questioned *a'n* (*regarding*) his offense a humankind and nor a Jann[32].	فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ٣٩
40. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[33] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٠
41. (*To be*) known the criminals by their signa; then (*to be*) taken by the forelocks and the feet[w].	يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ٤١
42. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[34] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٢
43. This-she[y] (*is*) Hell[w] [the] which[u] [deny] by it[w35] the criminals.	هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ٤٣
44. They[z] circumambulate between it[w] and between *hameemen*[36] (*maximally heated/cooled water*) *Aan*[37] (*valley in Hell*).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ٤٤

25 Ibid!

26 The word "**الثقلان**" translated as "*twain encumbrancers*," as "*encumbrancer*" is *holder/doer* of the "*load*!" It is stated in **اللسان** that "**الثقلان سميا كذلك لإثقالهما الأرض**," i.e. both of them "*load or are the doers of the load*" vis-à-vis the Earth! They were called "**الثقلين**" for their *valuable essence and esteemed beings*!

27 Ibid!

28 Ibid!

29 The word "twain" here refers to the *Jinn* and the *human* combined!

30 The word "**الدّهان**" is explained in **اللسان** as: "**الدِّهان في القرآن الأديم الأحمر الصّافي**," as rendered above! And also, possibly, like the *colors of pure oil as it pours*, or like **(الجلد الأحمر المدبوغ)**, i.e. *tanned red hide*!

31 Ibid!

32 See footnote 5711 above regarding *Jann*!

33 Ibid!

34 Ibid!

35 The pronoun particle "**ـهـ**" in "**بها**" is in the *feminine* as it refers to the "**جهنّم**"= Hell, in Arabic a *feminine gender*! This is in *contrast* to a "**به**" in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine* gender!

36 The word "*hameem*"="**حميم**," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally*

45. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[38] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom [a] [*he*] feared/knew[39] *Maqama*[40] (*Status-/Standing/Majesty/Presence*) (*of*) His Lord twain gardens[w].	وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾
47. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[41] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having *afna'nen* [42] (*colorful/shady branches*).	ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾
49. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[43] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells[w] both (*are*) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[44] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit [w45] twain pairs[46].	فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[47] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they[z] (*are*) on carpets[w] its[w] insides (*are*) of *istabra'qen*[48] (*heavy-silk brocade*); and [*he*] picked the twain garden[w] nigh.	مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[49] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them[y] *qa'sser'te-atta'rfey*[50] (*eye-extremities'*[w] *confiners*); [w] neither deflowered them [y] humankind before them and nor Jann[51].	فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾
57. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[52] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
58. Like that they[y] the hyacinth and the corals.	كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾
59. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[53] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
60. Is requiting the *ehsa'ne* (*rendering dutiful needs*), except (*by*) the *ehsa'no* (=*ehsa'ne*).	هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾

heated water or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

37 The word "آن" from "الآني, هو بلوغ الشيء منتهاه و!" See اللسان! Also the word "آن" means a valley in Hell! See القرطبي

38 Ibid!

39 The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See اللسان!

40 The word "مقَام" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever feared *his* standing before his Lord!

41 Ibid!

42 The word "أفنان," means: colorful or shadowy, i.e. being *colorful* or *shady*! See الاغب!

43 Ibid!

44 Ibid!

45 The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by[w]!

46 The word "زوَج" in "زوجان" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word "زوَج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

47 Ibid!

48 The word "استبرق" means heavy silk brocade!

49 Ibid!

50 The expression "قاصرات الطرف"= "*eye-extremities' confiners*" means *those that restrict their sights to their husbands*!

51 The word "*Jann*" is plural for *Jinn*, creatures of Allah created out of fire!

52 Ibid!

53 Ibid!

61. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[54] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦١
62. And of lesser than them both twain gardens[w].	وَمِن دُونِهِمَا جَنَّتَانِ ٦٢
63. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[55] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٣
64. *Mudhamatan* (*both dark-green*).	مُدْهَآمَّتَانِ ٦٤
65. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[56] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٥
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ٦٦
67. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[57] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٧
68. In them both fruit [w58] and date-palms [w] and pomegranates.	فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨
69. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[59] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٩
70. In them[y] *khayra'ten*[w] (*good in form, shape and character*)[w] *hesanon*[w] (*all around beautiful*)-[*she-ones*].	فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ٧٠
71. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[60] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧١
72. *Hooron*[w] (*intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes*)[w] *magsoraten*[w] (*had been confined*[w] *she-them*) (*are*) in the tents[w].	حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ٧٢
73. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[61] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٣
74. Not deflowered them[y] a humankind before them and nor Jann[62].	لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ٧٤
75. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[63] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٥
76. Reclining/recliners they[z] (*are*) on *rafrafen* (*carpets and pillows*) green and *abgareyon* (*colorful rugs/splendid cushions*) *hesa'nen* ([*she*] *all around beautiful*).	مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ٧٦
77. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[64] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٧
78. *Tabaraka*[65] (*He firmly bestows as He accepts multitudinous goodness and worthiness*) your[t] Lord's name, Possessor (*of*) *Aljalal* (*The Majesty and every praiseworthy trait*) and *Alekram* (*hospitality-giving and honor-bestowing*).	تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ٧٨

54 Ibid!
55 Ibid!
56 Ibid!
57 Ibid!
58 The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by[w]!
59 Ibid!
60 Ibid!
61 Ibid!
62 See footnote 5905 regarding *Jann*!
63 Ibid!
64 Ibid!
65 See the *Lexicon* attached to this *Translation* for this important word "**تبارك!**" In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness!!